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This beginning text is designed to teach the student to speak and understand modern Kabul (Afghan) Persian. (It is suggested that the materials be studied with a native speaker of Kabul Persian.) Chapter I presents the vowels and consonants in initial, medial, and final position, with a brief description of their articulation and their closest English equivalents. Chapter II presents common greetings and expressions, with cultural notes on usage, a paradigm of the verb "work," and a note on intonation. Following chapters each contain a vocabulary section presented in English and in phonemic transcription (no Persian script is used), followed by sentence patterns in which the words are used in context. The vocabulary items in each lesson are topic-oriented, covering such areas as time, numbers, measures, food, the household, the family, the bazaar, and geography. Each lesson ends with a proverb glossed in English; the text concludes with a listing of common verbs and their principle parts. Linguistic terminology is minimal. [Not available in hard copy due to marginal legibility of original document.] (AMM)

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DEFENSE LANGUAGE INSTITUTE

PERSIAN

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN

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AL 002 125

DEPARTMENT OF DEFENSE

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN

March 1966

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AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN

Thus far very little has been done with the Kabul dialect of Persian, and as far as can be ascertained nothing has been published on it. Books have been written about Iranian Persian which in the written form is quite close to Afghan literary Pharsi. The colloquial speech however is very different in the two countries. For example, I recently had the opportunity to go to Teheran with some Afghan students who were on their way to study abroad. One of them told me that he faced so much misunderstanding and ridicule in speaking Kabuli Persian in Iran that he had determined to speak English with the people there in so far as it was possible.

The varieties of Pharsi dialects right in Afghanistan are quite numerous. In checking with my Afghan students, I have found that certain words are pronounced differently in different parts of the same city. For example in Kabul itself, I can tell whether a person comes from the north or south side of the river by the way he pronounces the word for "plate". Of course these variations within the city are very minor. In fact the people themselves don't notice them since these small differences are unconsciously accepted. The reason that the Kabul dialect of Persian has been chosen for this presentation is that it is respected all over Afghanistan as being the form spoken in the capital and by most of the government officials throughout the country.

Even though Pushtu, Turkish, Pashayi and other languages are also present in various sections of Afghanistan, Persian is the one which is understood by the majority of the people. For this reason, unless a person is definitely going to be located in an area where one of these other languages is spoken, the most useful means of communication in the country is Persian.

The advantages of learning Pharsi are many. It not only makes one more acceptable with the people, but it also enables one to understand their psychology and culture. Without a knowledge of the language one is forced to depend on interpreters or "interrupters" as they have been called. In trying to learn the language you may feel like a fool for a short time, but if you don't learn it you will feel like a fool as long as you are in the country.

The common need for materials in Kabul Persian has resulted in a common effort to produce such. This present work owes much to the spade work and help of Mr. Robert Canfield, Mr. Maynard Eyestone, Mr. Richard Holmes, Mr. Hugh Pettis, Mr. Charles Sauer and Mr. Norman Schottin. Gratitude here must also be expressed to Mr. Aziz Ahmad, the informant for most of this material, and to many other Afghan friends who have been so patient and understanding in helping with the pronunciation. At times people have even been stopped on the street in front of the house in order to check on the current colloquial usage.

These materials will teach you to speak and understand modern Afghan Persian. Reading and writing the actual Pharsi script can subsequently be quite easily learned with the use of the readers used in the Afghan

schools or with Dr. Frank Laubach's Readers for illiterates published by the Afghan Ministry of Education.

Since sounds differ in various languages, the best way to illustrate these accurately is by using a simple phonetic alphabet. For this reason, seven new symbols besides those which we have in the regular English alphabet have been used. With very little practice these become familiar. It also eliminates the use of two symbols to represent one sound. Another important benefit is that each letter always represents the same sound, unlike English spelling for example where one sound may have as many as eighteen different spellings.

The best way to study these materials is with an Afghan informant from Kabul. Your informant can be expected at first to throw up his hands in horror at many of these constructions and pronunciations. He will want to teach you the literary Pharsi. But even though this is highly respected, it is only understood by the highly educated. For example, one American didn't realize this and conscientiously studied literary Persian from his teacher. At the end of this time, his language couldn't be understood by the people in the bazaars of Kabul nor could he understand what they were saying. Practically the only one who could understand his brand of Persian was his teacher. It therefore takes training to get your informant to see that you want to learn everyday colloquial Pharsi. The literary can come later.

These materials are based on the fact that languages are learned by correct practice. The vocabulary which is introduced at the beginning of each chapter is then used systematically in sentences.

The words and sentences in each chapter are centered in a common usage or meaning area. For example, one section will deal with greetings and common expressions, another with words and expressions about eating, another with numerical terms such as those of counting and telling time, and so forth. The whole study is organized into twenty such chapters. Since it is so important to start pronouncing correctly before bad habits are formed, the very first chapter deals with the pronunciation and practice of all the various sounds in colloquial Kabul Pharsi.

Asian peoples are extremely fond of proverbs, and the Afghans are no exceptions. If a person who is learning the language can quote a proverb suitable for an occasion, the response evoked is surprisingly appreciative, and at times even results in applause. For this reason, each chapter here is concluded with an appropriate proverb which a person would do well to learn so thoroughly that it could be used automatically whenever an opportunity presented itself

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER I.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN * * CHAPTER I.

The following alphabet will be used in order to represent accurately the spoken pronunciation.

Kabul Persian has eight vowel sounds:

/i/ sir "garlic" (pronounced like peel)
/ɪ/ sɪr "secret" (pill)
/e/ ser "full" (pail)
/a/ sar "head" (pal)(see next page)
/u/ sur "trumpet" (pool)
/ʊ/ sʊr "in tune" (pull)
/o/ sórɔb "hero's name" (pole)
/ɔ/ sɔr "starling" (Paul)

There are also twenty-three consonant sounds:

/p/ pɔr "former" (pill)
/b/ bɔr "load" (bill)
/m/ mɔr "snake" (mill)
/w/ wɔr "once" (will)
/f/ fɔr "rat" (fill)
/t/ tɔr "thread" (till)(see next page)
/d/ dɔr "gallows" (dill)(see next page)
/n/ nɔr "dam" (nil)(see next page)
/l/ lɔri "truck" (Lil)(see next page)
/s/ sɔr "starling" (sill)
/z/ zɔr "poison" (zeal)
/č/ čɔr "four" (chill)
/j/ jɔr "shout" (Jill)
/r/ rɔ "road" (rill)(see next page)
/y/ yɔr "friend" (yell)
/š/ šɔr "city" (shell)
/ž/ aždɔr "dragon" (pleasure)
/k/ kɔr "work" (kill)
/g/ gɔr "one who" (gill)
/ng/ rang "color" (fling)(see next page)
/ġ/ ġɔr "hole" (see next page)
/x/ xɔr "thorn" (see next page)
/q/ qɔr "anger" (see next page)

There are also four diphthongs:

/aɪ/ paɪ "tendon" (no English equivalent)
/au/ pau "pound" (pound)
/oɪ/ poɪ "search" (poison)
/ɔɪ/ pɔɪ "foot" (pie)

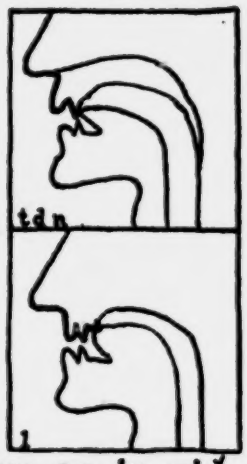
SUGGESTIONS IN PRONOUNCING THE KABUL PERSIAN SOUNDS

Modern linguistic studies have disclosed that the human voice is capable of making over 7,500 different sounds. Of these we only use 34 to 36 meaningful sounds in speaking English, and only 31 in speaking Kabul Persian. For this reason the chance of any two sounds in these two languages being exactly the same is very slim.

The vowel sounds in Kabul Persian are more level than those in English. For example, the letter "o" in English is pronounced with a small "ʊ" sound after it; whereas in Persian, "o" which is an expression used to call someone is pronounced flatly without the addition of the "ʊ" sound.

/a/ This vowel sound is pronounced slightly behind the English "æ" in "cat", but not as far back as the "a" in "cot".

Many of the consonant sounds are very similar to those in English, but note the following differences:



/t/ /d/ and /n/ are made by placing the tip of the tongue behind the upper teeth (not by putting the tip of the tongue on the gum ridge behind the upper teeth as is done in English.)

/l/ is made with the top part of the tongue closer to the roof of the mouth than it is in English and thus a higher tone results. It is even higher than the initial /l/ in English.

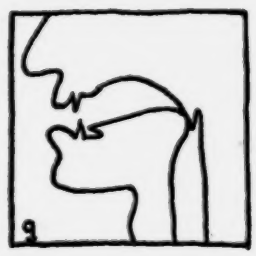
/r/ is pronounced initially by trilling the tip of the tongue as in riš. Medially it is made by flapping the tip of the tongue on the gum ridge behind the upper teeth as in šira. At the end of a word it is pronounced like it is initially but with a softer trill as in šir.

/ng/ is made like the English "ŋ" in "sang", but the final "g" is also pronounced as in sang, meaning "stone".

/x/ is like the sound one makes in clearing the upper part of the throat. The small uvula which hangs down from the soft palate trills as breath passes over the arched back part of the tongue as in xɔr.

/ġ/ is made like /x/ but is voiced from the throat as in ġɔr.

/q/ is a backward /k/ made by pressing the back part of the tongue against the back part of the palate, and then releasing a small explosion of air as in the word qɔr.



Pronunciation practice for the vowel sounds.

	initial	medial	final
/i/	i "this"	sir "garlic"	si "thirsty"
/ɪ/	ɪmroz "today"	sɪr "secret"	(no final)
/e/	el "cardamom"	ser "full"	se "three"
/a/	asp "horse"	sar "head"	sara "best"
/u/	uzu "ablution"	sur "trumpet	su "evil"
/ʊ/	ʊmr "age"	sʊr "in tune"	(no final)
/o/	omar "Omar"	serɔb "hero's name"	so "direction"
/ɔ/	ɔsmɔn "sky"	sɔr "starling"	sɔ "spirit"

Repeat these vowel sounds in series after your informant: sir, s r, ser, sar, sir, sɪr, ser, sar, sir, sɪr, ser, sar; mur, mʊr, mor, mɔr, mur, mʊr, mor, mɔr, mur, mʊr, mor, mɔr.

Pronunciation practice for the consonant sounds.

	initial	medial	final
/p/	pɔr "former"	čapa "overturned"	čap "left"
/b/	bɔr "load"	labɔ "lips"	lab "lip"
/m/	mɔr "snake"	kamɔ "skill"	kam "little"
/w/	wɔr "once"	awɔr "smooth"	(no final)
/f/	fɔr "rat"	safar "trip"	saf "line"
/t/	tɔr "thread"	bʊta "seedling"	bʊt "idol"
/d/	dɔr "gallows"	budɔ "Buddha"	bud "was"
/n/	nɔr "dam"	nɔnɔ "mint"	nɔn "bread"
/l/	lɔri "truck"	lɔlɔ "elder brother"	lɔl "ruby"
/s/	sɔr "starling"	basta "tied"	bas "enough"
/z/	zɔr "poison"	bɔzu "arm"	bɔz "hawk"

Pronunciation practice for the consonant sounds continued.

/č/	čɔr "four"	mɯrča "ant"	mɯrč "pepper"
/j/	jɔr "shout"	ɔji "pilgrim"	ɔj "ivory"
/r/	rɔ "road"	zarar "injury"	zar "gold"
/y/	yɔr "friend"	bisyɔr "very"	(no final)
/š/	šɔr "city"	riša "root"	riš "beard"
/ž/	(no initial)	ažɔr "dragon"	daž "castle"
/k/	kɔr "work"	šakar "brown sugar"	šak "doubt"
/g/	gɔr "one who"	aga "if"	sag "dog"
/ng/	(no initial)	ranga "colored"	rang "color"
/ǧ/	ǧɔr "hole"	bɔǧwɔn "gardener"	bɔǧ "garden"
/x/	xɔr "thorn"	šaxsi "private"	šax "tough"
/q/	qɔr "anger"	šaqi "evil"	šaq "split"

Repeat these consonant sounds in series after your informant:

kɔr, xɔr, gɔr, ǧɔr, kɔr, xɔr, gɔr, ǧɔr, qɔr, etc.

Pronunciation practice for the diphthongs.

	initial	medial	final
/aɪ/	aɪ "O"	paɪsa "money"	paɪ "tendon"
/aʊ/	aʊ "water"	paun "pound sterling"	paʊ "pound"
/oɪ/	(no initial)	poɪyiš "searching"	poɪ "search"
/ɔɪ/	ɔɪna "mirror"	pɔɪpɔk "door mat"	pɔɪ "foot"

Memorize the following Persian proverb:

"A river is made, drop by drop." qatra qatra daryɔ meša

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GREETINGS AND COMMON EXPRESSIONS:

Greetings are considered as very important in Afghan culture. And a person who does not use them profusely may be considered curt or even unfriendly. For example, one American in Kabul greeted another good American friend with, "Hi!" Right afterwards some Afghan friends who were with him asked him why he was angry with his fellow countryman. He told them that he wasn't angry, and that the gentleman they just passed was one of his best friends. They then asked if that were the case, why he had given such a short greeting. Therefore if the following greetings and expressions are mastered, they will serve as a means of being culturally accepted and liked.

"Hello" (literally in Arabic it means, "Peace be with you.")	salɔm ɔlekum
"Are you well?"	xub asti?
"Are you all right?" (lit. "Are you in grace?")	ba xaɪr asti?
"Is it all right with you?"	xaɪrat as?
"How are you?"	ǰi tor asti?
"How is your health?"	ǰi yɔl dɔri?

Responses to the above greetings are:

"Be alive."	zɪnda bɔši.
"Be in peace."	salɔmat bɔši.
"Be well."	jur bɔši.
"Be happy."	xuš bɔši.

Expressions of farewell:

"God be your protector."	xudɔ ɔfɪz.
"Be in God's safety."	bɔ mɔnɪ xudɔ.
"I have committed you to God."	ba xudɔ sɪpurdemɪt.
"Peace be with you."	salɔm ɔlekum.

General expressions:

"Don't get tired."	mɔnda nabɔši.
"Go ahead, sit down"(polite form)	bufermɔyen.

General expressions continued:

"It's grace, don't bother about it."	xaɪr as.
"It makes no difference."	farq namekona
"It doesn't matter."	parwɔ nes. (or) parwɔ nadɔra
"Great!" (expression of praise)	ɔfarin.
"Well done!" (lit. "Be happy!)	šɔ bɔš.
"Bravo!"	wɔ wɔ.
"Thank you." (not often used)	tašakʊr.

Afghan names:

Afghan names are for the most part taken from Arabic, but they are pronounced in the local dialect in colloquial speech. For example, the name "Mohammed" is pronounced mɔmad or mɔd. xɔn coming at the end of a name is the equivalent of our "Mister". In addressing men, sɔrb meaning "Sir" is used a great deal. A person may have only one name, or he may have many more. The last name is not necessarily the family name as it is in English.

The Present and Future Tense of the Verb:

The present and future tenses in colloquial Pharsi are represented by the same tense of the verb. The following is the present tense of the verb kadan (written kardan) meaning "to do":

"I do, am doing, am going to do."	mekonʊm.
"You do, are doing, are going to do."	mekoni.
"He does, is doing, is going to do."	mekona.
"We do, are doing, are going to do."	mekonem.
"You (plural or very polite) do,"etc.	mekonen.
"They do, are doing, are going to do."	mekonan.

Since the above verb forms indicate the person by the different ending changes, the personal pronouns are often left out before the verb, but when expressed they are as follows:

"I"	ma	"We"	mɔ
"You"	tu	"You"	šʊmɔ
"He, she, it"	u	"They"	uɔ

Practice sentences for verbs in the present and future tenses:

"I work" (lit. "I do work.")	ma kɔr mekonʊm.
"You (singular) work."	tu kɔr mekoni.
"He (she, it) works."	u kar mekona.
"We work."	mɔ kɔr mekonʊm.
"You (plural) work."	šumɔ kɔr mekonen
"They work."	uɔ kɔr mekonan

Questions:

Questions can be made from the above sentences by raising the intonation at the end instead of having it come down as it does in statements.

"Do you work?"	tu kɔr/mekoni?
"Yes, I work."	bale, ma kɔr/mekonʊm.

The verb "to be" in Pharsi is as follows:

"I am."	ma astʊm.	"We are".	mɔ astem.
"You are."	tu asti.	"You are."	šumɔ asten.
"He (she, it) is."	u as.	"They are."	uɔ astan.

Practice sentences for the verb "to be":

"I am well."	ma xub astʊm.	"We are well."	mɔ xub astem.
"You are well."	tu xub asti.	"You are well."	šumɔ xub asten.
"He (she, it) is well."	u xub as.	"They are well."	uɔ xub astan.

Memorize the following Persian proverb:

"Saying salam is the sign of true faith." salɔm salɔmati imɔn as.

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The following words are useful at the table:

water	aʊ	salt	namak
bread	nɔn	saltcellar	namakdɔni
butter	maska	pepper	mʊrč
milk	šir	pepper shaker	mʊrčdɔni
tea	čɔɪ	candle	šam
coffee	kɔfi	candle holder	šamdɔni
sugar	bura	sugar bowl	qandɔni
knife	kɔrd	milk pitcher	širdɔni
fork	panja	napkin	dɪsmɔl
spoon	qɔšɔq	tablecloth	sarmizi
glass	gelɔs	table	mez
cup	pɪɔla	chair	čaʊki
saucer	nɔlbaki	jam	mʊrabɔ
plate	bʊšqɔb	salad	salɔta
platter	guri	pickles	tʊrši
bowl	kɔsa	cheese	paner
teapot	čɔɪnak	yoghurt	mɔs
tray	patnus	ice	yax

Practice the above words in this question and answer pattern:

"What is this?"	i čis?	"This is water."	i aʊ as.
" "	i čis?	"This is bread."	i nɔn as.
" "	i čis?	"This is butter."	i maska as.
" "	i čis?	"This is milk."	i šir as.
	etc.	etc.	etc.

Also practice the table words in this pattern:

"What do you want?"	či mexɔi?	"I want bread."	nɔn mexɔyʊm.
" "	či mexɔi?	"I want water."	aʊ mexɔyʊm.
" "	či mexɔi?	"I want butter."	maska mexɔyʊm.
" "	či mexɔi?	"I want milk."	šir mexɔyʊm.
etc.	etc.	etc.	etc.

The following is another pattern for the same words:

"Do you want water?"	aʊ mexɔi?	"Yes, I want water."	bali, aʊ mexɔyʊm.
"Do you want bread?"	nɔn mexɔi?	"Yes, I want bread."	bali, nɔn mexɔyʊm.
"Do you want butter?"	maska mexɔi?"	"Yes, I want butter."	bali, maska mexɔyʊm.
"Do you want milk?"	šir mexɔi?	"Yes, I want milk."	bali, šir mexɔyʊm.

This is the same pattern as above but with negative answers:

"Do you want water?"	aʊ mexɔi?	"No, I don't want water."	ne, aʊ namexɔyʊm.
"Do you want bread?"	nɔn mexɔi?	" " " bread."	ne, nɔn namexɔyʊm.
"Do you want butter?"	maska mexɔi?	" " " butter."	ne, maska namexɔyʊm.
"Do you want milk?"	šir mexɔi?	" " " milk."	ne, šir namexɔyʊm.
etc.	etc.	etc.	etc.

The following pattern gives practice on "where", "here" and "there".

"Where is (the) water?"	aʊ kojɔs?	"(The) water is here."	aʊ ijɔs.
" " " " bread?"	nɔn kojɔs?	" " bread is there."	nɔn ujɔs.
" " " " butter?"	maska kojɔs?	" " butter is there."	maska ujɔs.
" " " " milk?"	šir kojɔs?	" " milk is here."	šir ijɔs.
etc.	etc.	etc.	etc.

Notice that the verbs all come at the end in the above situations. In Persian word order, the verb almost always comes last.

Persian Proverb to use with a light meal:

"If there's only bread and onions, have a happy face." nɔn u pɪɔz, pešɔni wɔz.

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The following are the cardinal numbers:

zero	sifɪr	eleven	yɔzda	thirty	si
one	yak	twelve	duɔzda	forty	čɪl
two	du	thirteen	sezda	fifty	pɪnjɔ
three	se	fourteen	čɔrda	sixty	šast
four	čɔr	fifteen	ponzda	seventy	aftɔd
five	panj	sixteen	šonzda	eighty	ášɔd
six	šaš	seventeen	abda	ninety	nawad
seven	aft	eighteen	ažda	hundred	sad
eight	ašt	nineteen	nozda	thousand	azɔr
nine	no	twenty	bist	100,000	lak
ten	da	twenty-one	bist-u-yak	10 million	kuro

Practice these number combinations:

one hundred and one: yak-sad-u-yak

three hundred and two: se-sad-u-du

five hundred and thirty-four: panj-sad-o-si-u-čɔr

one thousand six hundred and seventy-eight: yag-azɔr-o-šaš-sad-o-aftɔd-u-ašt

The following are the ordinal numbers:

first	awal	ninth	nowum
second	dowum	tenth	dɔum
third	seyum	eleventh	yɔzdɔum
fourth	čɔrum	twelfth	duɔzdɔum
fifth	panjum	thirteenth	sezdɔum
sixth	šašum	twentieth	bistum
seventh	aftum	twenty-first	bist-u-yakum
eighth	ášɔtum	hundredth	sadum

You tell time in the following way:

"What time it is?"	čan bajas?	"It's three o'clock."	se bajas.
" " " "	čan bajas?	"It's three-thirty."	se u nim bajas.
" " " "	čan bajas?	"It's four-fifteen."	čɔr u ponzdas.
" " " "	čan bajas?	"It's twenty to nine."	bist ba no mɔnda.

What time is it in Persian by these watches?

These are the various names of times during a twenty-four hour period:

sunrise	aftau nok
morning	sob
noon	čɔšt
early afternoon	pešin
late afternoon	digar
sunset	aftau šišta
early evening	šɔm
late evening	xoftan
night	šau
midnight	nɪspɪšau
dawn	damɪ sob

nday	yakšambe	Thursday	panšambe
Monday	dušambe	Friday	juma
Tuesday	sešambe	Saturday	šambe
Wednesday	čoršambe		

The first day of the week is Saturday /šambe/ and the last day of the week is Friday /juma/. This latter is also the weekly holiday.

One difference in telling time between Afghanistan and the West is that the day begins at sunset (even as it does in the Jewish calendar) instead of starting at midnight. For this reason the evening is considered a part of the following day. For example, Thursday evening is called /saʊr juma/ and not /šaʊɪ panšambe/. Because of this difference, I have had the embarrassment of having guests arrive the evening before the time for which they were invited.

The following vocabulary is helpful in telling time:

today	ɪmroz	next Saturday	dega šambe
tomorrow	sabɔ	next week	dega afta
day after tomorrow	dega sabɔ	next month	dega mɔ
yesterday	diroz	next year	dega sɔl
day before yesterday	pareroz	last Saturday	šambe guzašta
now	ɔlɪ	last week	afte guzašta
later on	pasɔn	last month	mɔɪ guzašta
before	peš	last year	pɔr sɔl
time-or-early	waxt	every time	ar waxt
second	sɔnɪya	every second	ar sɔnɪya
minute	daqa (written daqiqa)	every minute	ar daqa
hour	sɔt	every hour	ar sɔt
day	roz	every day	ar roz

Practice this sentence:

There is work every..... : ar ..... kɔr as.

Substitute: šambe, daqa, sɔt, afta, mɔ, sɔl, waxt.

There are currently three calendars in use in Afghanistan. One is the civil calendar, another is the religious, and the third is that which is used in the West. The civil one is the most widely used. It is based on solar reckoning and starts with the first day of spring. The religious one is lunar and holidays in Islam are determined by this. Consequently religious festivals occur some days earlier every year. The Western calendar is used in contacts with the outside world. Because these three systems of reckoning time are in use, claendars which are printed by the Afghan Press Department show the different dates side by side.

Here is the civil calendar with the corresponding Western dates: (Different reckonings for leap year occasionally alter the following comparison by a day.) The word for "calendar" is /jantari/.

March 21 - April 20 (31 days)	amal
April 21 - May 21 (31 days)	saur
May 22 - June 22 (32 days)	jauzɔ
June 23 - July 23 (31 days)	saratɔn
July 24 - August 23 (31 days)	asad
August 24 - September 23 (31 days)	sumbula
September 24 - October 23 (30 days)	mizɔn
October 24 - November 22 (30 days)	aqrab
November 23- December 21 (29 days)	qaus
December 22 - January 19 (29 days)	jadi
January 20 - February 18 (30 days)	dalwa
February 19 - March 20 (30 days)	hut

Practice the above months with this sentence:

"Which month is it?" mɔi čis? "It's..... ." ..... as.

Here are the seasons of the year: (The word for season is /fasɪl/.)

spring	bɔr	fall	xazɔn
summer	tɔbɪstɔn	winter	zɪmɪstɔn

Practice the seasons with this sentence:

"When are you coming?" kaɪ (or či waxt) miyɔyi?
"I'm coming in the spring." bɔr miyɔyum.

Here is a good proverb to use if someone tries to cheat in money matters or get more than his due:

"Accounts should be square between brother and brother."

bɪrɔdar ba bɪrɔdar, ɪsɔbɪš barɔbar.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER V.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER V.

Here are some useful kitchen words:

cook	ɔšpaz	coal	sang zoɣɔl	boned meat	sʊrxi
kitchen	ɔšpasxɔna	oil	tel	ground meat	kofta
apron	pešgirak	kerosene	telɪ xɔk	roast	kabɔb
dishcloth (or -towel)	sɔfi	alcohol	alkol	veal	goštɪ gosɔla
soap	sɔbun	bucket	satɪl	liver	jɪgar
dishes	zarfɔ	garbage	pasmɔnda	heart	dɪl
sink	tašt	wastebasket	qɔɣazdɔni	tongue	zubɔn
boiled water	awɪ još	sieve	galbel	spiced rice dish	palaʊ
hot water	awɪ dɔɣ	mortar	awang	plain rice dish	čalaʊ
warm water	awɪ garm	cupboard	anwɔri	macaroni	ɔš
lukewarm	šir garm	drawer	rawakɪ mez	spaghetti	sɪmyɔn
cold	yax	shelf	raf	fish	mɔi
water container	aʊdɔn	food	nɔn	chicken	mʊrɣ
cooking pot	deg	breakfast	nɔštɔ	duck	mʊrɣɔwi
lid	sarpoš	lunch	nɔnɪ čɔšt	turkey	filmʊrɣ
ladle	čamča	supper	nɔnɪ šaʊ	egg	toxʊm
icebox	ɔɪsbaks	white loaf bread	nɔnɪ dabal	dessert	širni
basket	tukri	whole-wheat bread	nɔnɪ sɪɔ	cake	kek
bag	xalta	meat	gošt	cookie	kʊlča
large stove	bʊxɔri	mutton	goštɪ gospan	pudding	pudin
small stove	ɪštop	lamb chops	čɔm	ice cream	širɪ yax
oven	dɔš	leg of lamb	rɔnɪ pʊr	flour	ɔrd
matches	gogɪrd	beef	gošti gaʊ	baking powder	bekɪn podar
wood	čob	filɛt mignon	pʊštmags	soda	puli
charcoal	zoɣɔl	yeast	mɔya	dough	xamir

(Kitchen words continued)

brown sugar	šakar	cinnamon	dɔlčɪni	red pepper	mʊrči sʊrx
hard sugar	qand	ginger	zanjafil	meat grinder	mɔšinɪ gošt
vanilla	wanɪlɔ	cloves	mexak	any appliance	mɔšin
vinegar	sɪrka	cardamom	el	mouse	muš
bottle	botal	mustard	xardal	trap	talak

Practice these sentences:

"The cook is clean." ɔšpaz pɔk as

"The kitchen is clean." ɔšpasxɔna pɔk as

"The apron is clean." pešgirak pɔk as

"The dishcloth is clean." sɔfi pɔk as.

Substitute these words in the above sentence pattern: zarfɔ, tašt, aʊ, aʊdɔn, deg, sarpoš, čamča, ɔɪsbaks, tukri, xalta, bʊxɔri, ištop, dɔš, botal, satɪl, galbel, awang, anwɔri, rawak mez, raf, mɔšin.

"The soap is bad." sɔbun xarɔb as.

"The basket is bad." tukri xarɔb as.

"The bag is bad." xalta xarɔb as.

"The match is bad." gogɪrd xarɔb as.

Substitute these words in the above sentence pattern: čob, zogɔl, sangɪ zogɔl, tel, telɪ xɔk, alkol, pasmɔnda, gošt, goštɪ gospan, čɔm, rɔnɪ pʊr, goštɪ gaʊ, pʊštmags, sʊrxi, kofta, kabɔb, goštɪ gosɔla, jɪgar, dɪl, zʊbɔn, palaʊ, čalaʊ, ɔš, sɪmyɔn, mɔi, mʊrg, mʊrgɔwi, filmʊrg, toxʊm, ɔrd, bekɪn podar, puli, xamir, mɔya, šakar, qand, wanɪlɔ, sɪrka, dɔlčɪni, zanjafil, mexak, el, xardal, mʊrčɪ sʊrx.

"The food is ready." nɔn tayɔr as.

Breakfast is ready." nɔštɔ tayɔr as.

"Lunch is ready." nɔnɪ čɔšt tayɔr as.

"Supper is ready." nɔnɪ šaʊ tayɔr as.

Substitute these words in the above sentence pattern: nɔnɪ dabal, nɔnɪ sɪɔ, šɪrni, kek, kʊlča, pudin, širɪ yax.

The following are useful kitchen verbs in sentences:

"What are you doing?" či mikuni? "I am cutting meat." gošt meburum.

(Kitchen verbs in sentences continued.)

"What are you doing?"	či mikuni?	"I'm lighting a stove."	ıštop dar metum.
" " " "	či mikuni?	"I'm cooking bread."	nɔn puxta mekonum.
" " " "	či mikuni?	"I'm browning meat."	gošt brryɔn mekonum.
" " " "	či mikuni?	"I'm frying meat."	gošt surx mekonum.
" " " "	či mikuni?	"I'm roasting meat."	gošt kabɔb mekonum.
" " " "	či mikuni?	"I'm washing dishes."	zarf mešuyum.

The weights which are in use in Kabul are as follows: (They may vary in other cities of Afghanistan. For example, the Kandahar /ser/ is much lighter than the Kabul /ser/. When one American went to Kandahar he was delighted to see how much more reasonable fruit was there per /ser/ than it was in Kabul. He therefore ordered a good supply from the bazaar. But when he saw how much less was delivered than he expecbed, he was sure he had been cheated. Whereupon it was explained to him that the Kandahar /ser/ was much less than that of Kabul.)

24 mɪsqɔl equals 1 xurd (or 3.75 ounces).

4 xurd equals 1 pau (or 15 ounces).

4 pau equals 1 čɔrak (or 3 pounds 12 ounces).

4 čɔrak equals 1 ser (or 15 pounds).

80 ser equals 1 xarwɔr (or 1200 pounds).

Practice with this:
"What is its weight?"
tolɪš čand as?

"One /mɪsqɔl/."
yak mɪsqɔl. etc.

Rule of the thumb measurements are still commonly in use in Afghanistan. They are as follows: the width of the back of the blade of a knife/yak pušta kɔrd/; the width of a finger / yak kɪlk/; the span from the tip of the outstretched thumb to the tip of the little finger /yak bɪlɪst/; a step /yak qadam/; the distance between the outstretched arms /yak kuloč/; a leap /yak gɔm/; about two miles /yak kuro/; about twelve miles / yak sarɔɪ/; For more exact measurements, the Western systems are being adopted and are pronounced as follows: centimeter /sɔnti/; inch /ɪnč/; foot /fot/; meter /mɪtɪr/; kilometer /kilomɪtɪr/; mile /mil/.

Practice these sentences about measurements:

"What is its length?"	darɔzіš čand as?	"Five centimeters."	panj sɔnti
"What is its width?"	barɪš čand as?	"One inch."	yak ɪnč.
"How far is it?"	či qa dur as?	"Ten miles."	dɔ mil.

You indicate directions in the following way:

To the right	Straight ahead	To the left
taraf ɪ rɔs	taraf ɪ čap	ru ba ru

These are the directions of the compass:

North
šamɔl

West
maɣrib

East
mašrɪq

South
junub

Practice these sentences:

"Where is the cupboard?" anwɔri kojɔs? "It's on the right." tarafɪ rɔs as.

"Where is the stove?" buxɔri kojɔs? "I'ts on the left." tarafɪ čap as.

"Where is Paghman?" pagmɔn kojɔs? "It's straight ahead." ru ba rus

"Which direction is Pakistan?" "IT's East." tarafɪ masrɪq as.
pɔkɪstɔn kudɔm taraf as?

"Which direction is Iran?" "It's West." tarafɪ magrɪb as.
irɔn kudɔm taraf as?

"Which direction is Russia?" "It's North." tarafɪ šamɔl as.
urus kudɔm taraf as?

"Which direction is Baluchistan?" "It's South." tarafɪ junub as.
balučɪstɔn kudɔm taraf as?

If your new servant is an eager beaver, remember this proverb:

"A new servant can catch a running deer." nokarɪ nau ɔura badau migira.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER VI.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER VI.

Here are names of cereals, vegetables, fruits and nuts:

wheat	gandum	dill	tarɔtezak	sweet cherry	gelɔs
rice	bɪrinj	cucumber	bɔdrang	pomegranate	anɔr
barley	jau	snake-like cucumber	tara	quince	bi
corn	jauwɔri	tomato	bɔnjɔnɪ rumi	mango	ɔm
beans	lobɪɔ	eggplant	bɔnjɔnɪ sɪɔ	banana	kela
green beans	fɔsulɪa	mushroom	samɔruq	coconut	nɔrɪɔl
peas	mušung	squash	kadu	date	xurmɔ
lentil	dɔl	pumpkin	tambal kadu	fig	anjir
potato	kačɔlu	asparagus	mɔrčoba	loquat	lukɔt
carrot	zardak	rhubarb	rawɔš	orange	mɔlta
turnip	šalgam	sugarcane	naɪ šakar	sour orange	nɔrinj
beet	lablabu	grape	angur	tangerine	sangtara
onion	pɪɔz	raisin	kɪšmɪš	lemon	limu
green onion	noš pɪɔz	watermelon	tarbuz	grapefruit	čakotara
garlic	sir	muskmelon	xarbuza	mulberry	tut
radish	muli	fruit	mewa	large purple mulberry	šɔ tut
greens	sabzi	apple	seu	strawberry	tutɪ zamini
lettuce	kɔu	pear	nɔk	olive	zaɪtun
cabbage	karam	peach	šaftɔlu	nuts	xasta
cauliflower	gulɪ karam	yellow apricot	zardɔlu	almond	bɔdɔm
spinach	pɔlak	orange apricot	aštaqi	walnut	čɔrmaqz
leek	gandana	white apricot	qaɪsi	pistachio	pɪsta
okra	bɔmɪa	plum	ɔlu	pine nut	jalgoza
mint	nɔnɔ	prune	ɔlúbuxɔrɔ	wild olive	sunjɪt
parsley	gašnič	sour cherry	ɔlubɔlu		

The imperative is usually made by adding /bɪ/, /bʊ/ or /bi/ before the present stem which is found by dropping the prefix and suffix from the present. For example, "I bring" is /mibɔrʊm/. By removing the prefix /mi/ and the suffix / m/you have /ɔr/ left. When you put /bɪ/ before this you have /bɪɔr/ which is the imperative for "bring".

Practice these imperative sentences with the vocabulary just given:

"Bring wheat."	gandʊm bɪɔr.	"Bring beans."	lobɪə bɪɔr.
"Bring rice."	bɪrɪnj bɪɔr.	"Bring green beans."	fɔsulɪa bɪɔr.
"Bring barley."	jaʊ bɪɔr.	"Bring peas."	mešʊng bɪɔr.
Bring corn."	jaʊwɔbi bɪɔr.	"Bring lentils."	dɔl bɪɔr.

Continue the above exercise through the whole word list.

The verb "I take" is /mebarʊm/. The imperative is /bʊbar/. Practice these sentences with this verb.

"Take wheat."	gandʊm bʊbar.	"Take beans."	lobɪə bʊbar.
"Take rice."	bɪrɪnj bʊbar.	"Take green beans."	fɔsulɪa bʊbar.
"Take barley."	jaʊ bʊbar.	"Take peas."	mušʊng bʊbar.
"Take corn."	jaʊwɔri bʊbar.	"Take lentils."	dɔl bʊbar.

Continue the above exercise through the whole word list.

To show a specific object of a verb, /ra/ or /a/ is suffixed to a noun. /ra/ is added to words that end in a vowel, and /a/ is added to words which end in a consonant or a diphthong. This adds the same meaning as "the" in English, but only can come in the object and not in the subject. For example, /gandʊm bɪɔr/ means bring wheat. But / gandʊma bɪɔr/ means "Bring the wheat." Practice this construction with the verb, "I buy",/mexarʊm/. The imperative of this is /bʊxar/.

"Buy the wheat."	gandʊma bɪxar.	"Buy the lentils."	dɔla bɪxar.
"Buy the rice."	bɪrɪnja bɪxar.	"Buy the potatoes."	kačɔlura bɪxar.
"Buy the barley."	jaʊa bɪxar.	"Buy the carrots."	zardaka bɪxar.
"Buy the corn."	jaʊwɔrira bɪxar.	"Buy the turnips."	šalgama bɪxar.
"Buy the beans."	lobɪɔra bɪxar.	"Buy the beets,"	lablabura bɪxar.
"Buy the green beans."	fɔsulɪara bɪxar.	"Buy the onions."	pɪɔza bɪxar.
"Buy the peas."	mušʊnga bɪxar.	(Continue through word list.)	

These are useful imperative sentences, both affirmative and negative. Notice that the negative imperative is formed by prefixing /na/ to the verb and it usually displaces the /bɪ/, /bu/ or /bi/ prefix.

"Go to the bazaar."	bɔzɔr buro.
"Wash the rice."	bɪrɪnja bušowɪ.
"Clean the beans."	lobɪɔra pɔk ko.
"Cook the peas."	mušunga puxta ko.
"Dry the dishes."	zarfɔra sɔfi ko.
"Peel the onion."	pɪɔza post ko.
"Empty the cup."	pɪɔlara xɔli ko.
"Fill the cup."	pɪɔlara pur ko.
"Send the cook."	ošpaza rawɔn ko.
"Wait."	sabɪr ko.
"Give the cook fruit."	ošpaza mewa bɪtɪ.
"Stir the soup."	šurwɔra sor bɪtɪ.
"Eat the apple."	sewa buxo.
"Cut the meat."	gošta bubur.
"Come here."	ija brɔ.

"Don't go to the bazaar."	bɔzɔr naro.
"Don't wash the rice."	brrɪnja nasow .
"Don't clean the beans."	lobɪɔra pɔk nako.
"Don't cook the peas."	mušunga puxta nako.
"Don't dry the dishes."	zarfɔra sɔfi nako.
"Don't peel the onion."	pɪɔza post nako.
"Don't empty the cup."	pɪɔlara xɔli nako.
"Don't fill the cup."	pɪɔlara pur nako.

"Don't send the cook."	ɔšpaza rawɔn nako.
"Don't wait."	sabɪr nako.
"Don't give the cook fruit."	ɔšpaza mewa natɪ.
"Don't stir the soup."	šʊrwɔra šor natɪ.
"Don't eat the apple."	sewa naxo.
"Don't cut the meat."	gošta nabʊr.
"Don't come here."	ija nabɪɔ.

While eating the good fruit of Afghanistan, remember this proverb: "One who doesn't appreciate the apple, won't appreciate the orchard."

kasɪ ke qadrɪ yak sewa nafɔma, qadrɪ bɔga namefɔma.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER VII.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER VII.

The following is a list of useful household words:

house, room	xɔna	window	kɪlkin
sun room	gul xɔna	screen	jɔli
parlor	memɔn xɔna	corner	kunj
study	kɪtɔb xɔna	steps	zina
workshop	kɔr xɔna	ladder	zineɪčobi
basement	zer xɔna	carpet	qɔlin
storeroom	sanduq xɔna.	rug	gɪlam
woodshed	čob xɔna.	cotton runner	satranji
servant quarters	pɪɔda xɔna.	door mat	pɔɪpɔk
hall	dɔlez	grass mat	borɪɔ
bathroom	tašnɔb	clothes closet	anwɔri
bath	amɔm	coat hanger	kotband
outhouse	kɪnɔrɔb	bed	bɪstara
roof	bɔm	rope bed	čɔrpɔi
small roof	bɔmuti	mattress	tošak
ceiling	čat	sheet	ruijɔi
wall	dewɔl	blanket	kampal
floor	farš	quilt	liɔf
door	darwɔza	pillow	bɔlɪšt
door knob	dɪsgir	pillowcase	setɪ bɔlɪšt
lock	qulf	large pillow	pušti
key	kɪli	curtain	parda
bolt	qulfak	picture	aks

(Household words continued)

"lamp" čɪrɔg

"bulb" gurup

"electricity" barq

"switch" sɪwɪč

"couch" kauč

"heated table- bed" sandali

"brazier" mangal

"fire tongs" ɔtɪš gir

"broom" jɔru

"wash basin" tašt

"toothbrush" bursɪ dandɔn

"tooth paste" krrimɪ dandɔn

"toilet bowl" kamod

"jug" jak

"clay pitcher" koza

"courtyard" awili

"well" čɔ

"pump" bamba

"pipe" nal

"faucet" širdɔn

"fence" katɔra

"servant" nokar

"bearer" pešxɪzmat

"laundryman" dobi

"gardener" bɔgwɔn

"gateman" qɔbči

"nurse" dɔi

"bedbug" xasak

"flea" karɪk

"louse" ɪšpiš

"mosquito" paša

"mosquito net" paša xɔna

"fly" magas

"fly swatter" magas kuš

"cockroach" mɔdarɪ karkɔn

"wasp" zambur

"scorpion" gaždum

"spider" jolɔgak

"spider web" tɔrɪ jolɔ

"ant" murča

The simple past tense of the verb:

All Persian infinitives end in /an/. The simple past tense is formed by dropping this /an/ suffix of the infinitive, and then adding the personal endings of the present tense, except for the third person singular which leaves off the /a/ suffix. For example, the infinitive of the verb "to do" is /kadan/. By dropping the /an/, /kad/ is left. Add to this the personal endings of the present, and you have the simple past tense as follows:

(The simple past tense continued)

"I did" kadum

"You did" kadi

"He, she, it did" kad

"We did" kadem

"You did" kaden

"They did" kadan

Practice this simple past tense with the following pattern:

"I cleaned the house." xɔnara pɔk kadum.

"You cleaned the house." xɔnara pɔk kadi.

"He, she, it cleaned the house." xɔnara pɔk kad.

"We cleaned the house." xɔnara pɔk kadem.

"You cleaned the house." xɔnara pɔk kaden.

"They cleaned the house." xɔnara pɔk kadan.

Practice the above pattern by substituting the rest of the household words in the first column at the beginning of this chapter VII.

Questions can be made from the above pattern by raising the intonation at the end instead of having it come down as it does in the statements.

"Did I clean the window?" krlkina/pɔk kadum?

"Did you clean the window?" krlkina/pɔk kadi?

"Did he, she, it clean the window?" krlkina/pɔk kad?

"Did we clean the window?" krlkina/pɔk kadem?

"Did you clean the window?" krlkina/pɔk kaden?

"Did they clean the window?" krlkina/pɔk kadan?

Practice the above pattern by substituting the rest of the words in the second column at the biginning of this chapter VII.

The negative in the simple past tense is formed by prefixing /na/ in front of the verb. The following pattern is with /grrrftan/ which means "to get".

"I didn't get the lamp." črrɔga nagrrrftum.

"You didn't get the lamp." črrɔga nagrrrfti.

"He, she, it didn't get the lamp." črrɔga nagrrrft.

(The negative simple past tense continued)

"We didn't get the lamp." črrɔga nagɪrrɪftem.

"You didn't get the lamp." črrɔga nagɪrrɪften.

"They didn't get the lamp." črrɔga nagɪrrɪftan.

Practice the above pattern by substituting the rest of the words in the column of vocabulary which come under the word /črrɔg/ earlier in this chapter.

The infinitive of the verb "to be" is /budan/. From this we get the past stem /bud/ to which the personal endings are added to make the simple past tense of the verb "to be" as follows:

"I was a servant." nokar budum.

"You were a bearer." pešxɪzmat budi.

"He, she was a laundryman (or -woman). dobi bud.

"We were gardeners." bɔgwɔn budem.

"You were gatemen." qɔbči buden.

"They were nurses." dɔi budan.

The infinitive of the verb "to kill" is /kuštan/, the present is /mekušum/, and the past is /kuštum/. Practice these sentences:

"I killed the bedbug." xasaka kuštum.

"You killed the flea." karka kušti.

"He, she, it killed the louse." ɪšpɪša kušt.

"We killed the wasp." zambura kuštem.

"You killed the scorpion." gažduma kušten.

"They killed the ant." murčara kuštan.

The infinitive of the verb "to see" is/didan/ the present is /mebinum/ and the past is /didum/ Practice these sentences:

"I saw the mosquito." pašara didum.

Substitute these words in the above pattern: paša xɔna, magas, magas kuš, mɔdarɪ karkɔn, jolɔgak, tɔrɪ jolɔ.

This is the family tree in colloquial Kabul Pharsi:

	grandfather padar kalɔn	grandmother mɔdar kalɔn	
father-in-law xusur	father padar	mother mɔdar	mother-in-law xušu
paternal uncle kɔkɔ	paternal aunt ama	maternal uncle mɔmɔ	maternal aunt xɔla
husb's pat. unc. kɔkɔxusur	husb's pat. aunt amaxušu	wife's pat. unc. kɔkɔxusur	wife's pat. aunt amaxušu
husb's mat. unc. mɔmɔxusur	husb's mat. aunt xɔlaxušu	wife's mat.unc. mɔmɔxusur	wife's mat.aunt xɔlaxušu
bridegroom dɔmɔt	fiance nɔmzɔt	fiancee nɔmzɔt	bride ɔros
brother's wife yanga	husband šui (or) šawar	wife zan (or) koč	sister's husband yɔzna
husb's brother ewar	husb's sister nanu	wife's brother xusurbura	wife's sister xrɔšna
husb's sis' husb šuinanu	husb's bro's wife zanewar	wife's sis' husb bɔja	wife's bro's wife zanrxusurbura
brother brɔdar	son bača	daughter duxtar	sister xuɔr
adopter brother brɔdarxɔnda	adopted son farzandi	adopted daught. farzandi	adopted sister xuɔrxunda
brother's son brɔdarzɔda	bro's daughter brɔdarzɔda	sister's son xuɔrzɔda	sister's daughter xuɔrzɔda
pat.unc's son bačekɔkɔ	pat.unc's dau. duxtarekɔkɔ	mat.unc's son bačemɔmɔ	mat.unc's daughter duxtaremɔmɔ
pat.aunt's son bačeama	pat.aunt's dau. duxtareama	mat.aunt's son bačexɔla	mat.aunt's dau. duxtarexɔla
	grandson nawɔsa	granddaughter nawɔsa	

The following are other isolated titles and names of relationships:

When you address the following use:

grandfather	father	mother	grandmother
bɔbaji	ɔg̃ɔ	bubo	bibi

For "step-" relationships, just attach - /andar/ to the end of the word. For example:

stepbrother	stepson	stepdaughter	stepsister
brɔdarandar	bačandar	duxtarandar	xuɔrandar

Other common titles and relationships are:

relative	sir	madam	old man
xeš̃ɔ	sɔlb	xɔnum	bɔba
widow	**bachelor**	**orphan**	**wedding**
bewa	mujarat	yatim	ɔrusi (or) toɪ
young person	**middle-aged person**	**old person**	**very old person**
jawɔn	puxta sɔɪ	pir	buda
baby	**twins**	**triplets**	**child**
ninigak	dugɔnagi	segɔnagi	uštuk (or) tɪfɪl
friend	**neighbor**	**countryman**	**of the same tribe**
rafiq	amsoya	watandɔr	qaumɔ

Memorize this proverb to show that people even though they may be relatives are not always of the same caliber:

"Five fingers are brothers, but not the same."

panj angušt brɔdaras barɔbar nes.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER VIII.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER VIII.

These are useful bazaar words:

"bazaar" bɔzɔr

"store" or "shop" dokɔn

"large store" magɔza

"hotel" otal

"tea shop" samɔwɔt

"tea room" kɔfi

"restaurant" rɪstorɔn

"cabob seller" kabɔbi

"spit" or "skewer" sɪx

"candy seller" qanɔt

"candy" šɪrni

"hard candies" šɪrnigak

"candy-coated nuts" nuqul

"gum" sɔɪrq

"sweetmeat" alwɔ

"pretzel doughnut" jɪlabi

"pastry loaf" parɔta

"fruit seller" mewafuroš

"dry fruit seller" krɪšmrɪšfuroš

"dried apricots" krɪšta

"greengrocer" sabzifuroš

"dry grocer" galafuroš

"butcher" qasɔb

"meat chopper" sɔtul

"cleaver" tawarča

"meat hook" čangi

"scale" tarɔzu

"weights" sang

"baker" nɔnbɔɪ

"large pottery oven" tandor

"dairyman" širfuroš

"china seller" činifuroš

"cosmetic seller" simsɔr

"lipstick" labsɪrrin

"powder" podar

"rouge" surxi

"face cream" krɪrimɪrrui

"perfume" ɛtɪr

"hair oil" roganɪmui

"beads" mora

"locket" lɔkɪt

"earring" zergoši

"pin" sɪnjɔq

"bobby pin" sixak

"safety pin" pɪng

"needle" sɔzan

(Bazaar words continued)

"buttons" tukma

"thread" tɔr

"ribbon" fita

"comb" šɔna

"knitting needle" sixrbɔft

"yarn" un

"crochet hook" kurršnil

"lace" čurma

"glasses" arnak

"umbrella" čatri

"toothpick" dandɔnkau

"doll" gudi

"balloon" poqɔna

"top" lɔtu

"baby rattle" jrrangɔna

"kite" qɔgaz paɾɔn

"ball" top

"bell" zang

"donkey bell" gungru

"whistle" ršprɪlɔq

"harmonica" armunra

"hardware seller" xurdafuroš

"nails" mex

"tacks" koka

"screw" peč

"hinge" čapɾɔs

"nut and bolt" natobolt

"washer" wɔšal

"curtain ring" algeparda

"chain" zanjir

"rope" respɔn

"string" respɔnrtɔri

"wire" sim

"plug" palak

"socket" sɔkɾt

"rubber tape" rɔbartep

"fuse" fiys

"hammer" čakuš

"screw driver" pečtau

"pliers" palɔs

"wrench" rɾnj

"scissors" qarči

"second-hand seller" konafuroš

"wood seller" čobfuroš

"wood chopper" čobšɾkan

"pine wood" čobɾarča

"mulberry wood" čobɾtut

"oak wood" čobrbalut

The Afghan Monetary System

The basic monetary unit is the Afghani which is pronounced /augəni/, and more often referred to in colloquial Kabul Persian as /rupa/. This is divided into a hundred units called /pul/. These however are not referred to as /pul/ in ordinary conversation, but rather the following terms which are not always mathematically consistant are used.

1 pul is called /yak parsa/.

5 pul is called /se parsa/ or /yak se puli/.

10 pul is called /šaš parsa/ or /yak šaš puli/.

15 pul is called /də parsa/.

20 pul is called /du šaš puli/ or /yak sezdə puli/.

25 pul is called /šonzdə parsa/ or /yak šonzdə puli/.

30 pul is called /se šaš puli/ or /yak tanga/.

40 pul is called /čor šaš puli/.

50 pul is called /yak qrrən/.

60 pul is called /šaš šaš puli/ or /du tanga/.

70 pul is called /aft šaš puli/.

75 pul is called /se šonzdə puli/.

80 pul is called /ašt šaš puli/.

90 pul is called /no šaš puli/.

100 pul is called /yak rupa/ or /yak augəni/.

125 pul is called /panj šonzdə puli/.

150 pul is called /se qrrən/.

175 pul is called /šonzdə puli kam du rupa/.

200 pul is called /du rupa/ or /du augəni/.

225 pul is called /šonzdə puli bolə du rupa/.

250 pul is called /dur nim rupa/ or /dur nim augəni/.

Predicate adjectives in Kabul Pharsi come just before the verb "to be", whereas in English such adjectives come after the verb of equation. For example: "The bazaar is large" is translated into Pharsi as /bɔzɔr kalɔn as/.

1. Practice the above pattern with the following words: dokɔn, magɔza, otal, samɔwɔt, kɔfi, rɪstorɔn. For example:

"The store is large." dokɔn kalɔn as. Etc.

Practice the following patterns with the words under/~~it~~ them:

2. "The cabob seller is fat." kabɔbi čɔg as.

qanɔt, mewafuroš, krišmɪšfuroš, sabzifuroš, galafuroš, qasɔb, nɔnbɔr, šɪrfuroš.

3. "The china seller was thin." činifuroš lɔgar bud.

simsɔr, xurdafuroš, konafuroš, čobfuroš, čobšɪkan.

4. "The skewer is small." six xurd as.

sɔtul, tawarča, čangi, tarɔzu, sang, tandor.

5. When asking price use ~~these patterns~~ these patterns:

"How much is candy a pound?" šɪrni paur čand as?

šɪrnigak, nuqul, alwɔ, jɪlabi, parɔta, krišta, mex, koka.

6. "How much is chewing gum?" sojɪq čand as?

labsɪrin, podar, surxi, kɪrimɪrui, atɪr, roganɪmui.

7. "What is the cost of beads?" qimatɪ mora čand as?

lɔkɪt, zergoši, sɪnjɔq, sixak, prng, sozan, tukma.

8. In discussing price use these patterns:

"The thread is cheap." tɔr arzɔn as.

fita, šɔna, sixɪbɔft, un, kurɪšnil, čurma, arnak.

9. "The umbrella is expensive." čatri qimat as.

gudi, poqɔna, lɔtu, jɪrangɔna, qɔgazparɔn, top, zang, gungru.

(Bazaar sentences continued)

The word /brsyɔr/ is used a great deal in Pharsi and in front of a predicate adjective it has the meaning of "very". In front of nouns, it has the meaning of "a lot of". Practice the following sentences using this word:

10. "The whistle is very expensive." rəšprloq brsyɔr qimat as.

Use the above pattern with these words: armunrg, peč, čaprɔs, natobolt, wɔšal, algeparda, zanjir.

11. "I am buying a lot of rope." brsyɔr resnɔn mexarum.

Also use these words in the above pattern: responrtori, sim, palak, sɔkrt, rɔbartep, fiys, čakuš.

12. "I bought a lot of screw drivers." brsyɔr pečtau xaridum.

Practice the above sentence by substituting the following words: palɔs, rrnj, qarči, čobrarča, čobrtut, čobrbalut.

When shopkeepers in the bazaar begin praising their goods, remember this Persian proverb:

"No one will say that his buttermilk is sour."

kas namega ke dogrma turš as.

A conversation in bargaining might go something like this:

Shopkeeper: "What do you want?" či mexɔi?
Customer: "I want some hard candy. How much is it a pound?" šrrnigak mexɔyum. paur čand as?
Shopkeeper: "~~Xxxxx~~ Ten Afghanis a pound." paur do rupa.
Customer: "No, it is too expensive. Make it cheaper." ne, brsyɔr qimat as. arzɔnrš ko.
Shopkeeper: "Give 50 pul less for it." qrrɔnrša kam brtr.
Customer: "No, it is still expensive." ne, anoz ɔm qimat as.
Shopkeeper: "How much do you want to give?" drlrtu čand as?
Customer: "Five Afghanis." panj augɔni.
Shopkeeper: "No, I won't give it any less than this." ne, az i kam nametum.
Customer: "All right what is/~~yxxx~~ its last price?" xo, ɔxrrš čand as?
Shopkeeper: "~~xkk~~ Eight Afghanis." ašt rupa.
Customer: "Is six Afghanis all right?" šaš rupa durost as?
Shopkeeper: "No, I won't give it for this price." ne, ba i qimat nametum.
Customer: "Go on, it's all right, I'll give ~~xou~~ seven Afghanis. Too much bargaining isn't good." buro, xarr, aft rupa metum. brsyɔr jagra xub nes.
Shopkeeper: "All right, give it. It doesn't matter" xo brtr, parwɔ nes.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER IX.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER IX.

The following are words dealing with the country of Afghanistan:

"mountain" ko
"hill" tapa
"river" daryɔ
"waterfall" šaršara
"valley" dara
"desert" dašt
"plain" mardɔn
"pasture" alafzɔr
"meadow" jrlga
"reed swamp" narzɔr
"bush" buta
"tree" daraxt
"jungle or forest" jangal
"spring" čršma
"water source" sarčršma
"underground ditch" kɔrez
"well" čɔ
"large well" arat
"ditch" jɔr
"irrigation canal" nɔr
"dam" band
"bridge" pul

"road" rɔ
"path" jararɔ
"a country" mulk
"province" wrlɔyat
"city" šor
"village" de
"city dweller" šori
"villager" deyaki
"mountain koi dweller"
"brave" drlɔwar
"hospitable" memɔnɔwɔz
"pass" kotal
"steep place" sarpɔroni
"mound" pušta
"Mountainous" kosɔr
"mine" mɔdan
"gold" trlɔ
"silver" nuqra
"platinum" palɔtin
"iron" ɔin
"copper" mrs
"tin" qalɔi

"zinc" jast
"brass" brrinj
"nickle" nrkrl
"aluminum" armunra
"metal" frlrz
"jewel" jɔvɔrr
"diamond" almɔs
"ruby" yɔqut
"pearl" murwɔri
"lapis lazuli" lɔjawɔrd
"emerald" zamarut
"turquoise" feroza
"stone" sang
"crushed stone" jagal
"gravel" sangčrl
"sand" reg
"dirt" xɔk
"mud" grl
"clod" qulux
"fort" qalɔ
"tower" burj
"monument" munɔr

(words on Afghanistan continued)

"Memorial" yɔdgɔr	"shepherd" čopɔn	"landowner" zamindɔr
"grave" qabɪr	"herder" pɔdawɔn	"cattle owner" mɔldɔr
"cemetery" qabrɪstɔn	"nomad" koči	"sharecropper" daraugar
"saint's grave" ziɔrat	"gypsy" jat	"refugee" mɔjɪr

The construct or possessive is a very common construction in Persian grammar. It is formed by adding an [ɪ] sound in the place where the English "of" usually occurs. For example: [band] means "dam" and [amir] means "king", therefore [bandɪ amir] means "the dam of the king". When the first word ends in a vowel, the following rules apply: (1) When the first word ends in [i], or [ɪ], the construct [ɪ] is assimilated into these sounds. For example: [jor] means "ditch", and [jor bɔg] means "the ditch of the garden". (2) When the first word ends in [a], it is replaced by the [e] sound. For example: [tapa] means "hill", and [tape balx] means "the hill of Balkh". (3) When the first word ends in [u], the [ɪ] sound is added to this. For example: [kačɔlu xarɔb] means "bad potatoes". (4) When the first word ends in [o] or [ɔ], the sound [e] is added. For example: [ko] means "mountain", and [koe pagmɔn] means "the mountain of Paghman," or "the Paghman mountains", (or mountains).

Please practice the following construct forms:

koe pagmɔn, tape balx, daryɔe panšer, šaršare tangɪ gɔru, dare logar, daštɪ margo, mardɔm erɔt, alafzɔrɪ marmana, jɪlge lagmɔn, narzɔrɪ wazirɔbɔd, bute kačɔlu, daraxtɪ tut, jangalɪ nurɪstɔn, čɪšme rstɔlɪf, sarčɪsme pagmɔn, kɔrezɪ amir, čɔe au, aratɪ au, jor gul bɔr, nɔrɪ bogrɔ, bandɪ kajaki, pulɪ matak, rɔe mazɔr, jararɔe lataband, mulkɪ augɔnɪstɔn, wɪlɔyatɪ qandɔr, šɔrɪ kɔbul, de sauz.

Most adjectives in Pharsi occur in the construct form. For this reason they usually follow the noun they immediately modify. For example: "a brave shepherd" is [čopɔnɪ dɪlɔwar]. In accordance with this example, notice how the usual position of the adjective in English is just the opposite of that in Persian. In English it almost invariably precedes the noun it modifies, whereas in Pharsi it almost always follows the noun it modifies and has the construct vowel coming in between. There are a few exceptions in Persian where the adjective takes the same position as it does in English. For example: [siɔ sang], the name of a village on the outskirts of Kabul, meaning "black stone"; [safet ko], the name of a mountain range, meaning "white mountain".

Please practice the following adjectival construct forms:

Šɔri memɔnɔwɔz, deyaki memɔnɔwɔz, koči memɔnɔwɔz, zamindɔri memɔnɔwɔz, mɔldɔrɪ memɔnɔwɔz.

koi drlɔwar, čopɔnɪ drlɔwar, pɔdawɔnɪ drlɔwar, jatɪ drlɔwar, daraugarɪ drlɔwar, mɔjɪrɪ drlɔwar.

When a noun and its adjective occur in the object position, the [ra] which makes it definite comes at the end of the adjective instead of after the noun. For example: "I saw the black mountain" is translated [koe sɪyɔra didum.]

Please practice the following sentences in this pattern:

"See the Lataband Pass." kotalr latabanda bibi.

"See the Bawlawi Hisawr mound." pušte bɔlɔ ɪsɔra bibi.

"I saw the gold mine." mɔdanɪ trlɔra didum.

"Buy the good silver." nuqre xuba brxar.

"Buy the good platinum." palɔtinɪ xuba brxar.

"Buy the good iron." ɔinɪ xuba brxar.

"Buy the good cooper." mɪsɪ xuba brxar.

"Buy the good tin." qalɔi xuba brxar.

"Buy the cheap zinc." jastɪ arzɔna brxar.

"Buy the cheap brass." brrɪnjɪ arzɔna brxar.

"Buy the cheap nickle." nrklɪ arzɔna brxar.

"Buy the cheap aluminum." armunɪe arzɔna brxar.

"Buy the cheap metal. " frlɪzɪ arzɔna brxar.

"He took the genuine jewel." jauɔrrɪ asla bord.

"He took the genuine diamond." almɔsɪ asla bord.

"He took the genuine ruby." yɔgutɪ asla bord.

"Did he buy the genuine pearl?" murwɔri asla xarid?

"Did he buy the genuine lapis lazuli?" lɔjawardɪ asla xarid?

"Did he buy the genuine emerald?" zamarutɪ asla xarid?

"Did he buy the genuine turquoise?" feroze asla xarid?

(practice sentences on Afghanistan continued)

"Give me the large stone." sangɪ katara mara bɪtɪ.

"Give me the large crushed stone." jagalɪ katara mara bɪtɪ.

"Give me the large gravel." sangčɪlɪ katara mara bɪtɪ.

"Give me the large sand." regɪ katara mara bɪtɪ.

"Give me the large clods." quluxɪ katara mara bɪtɪ.

"Look at the steep place of the mountain." sarpɔrɔni kora bibi.

"Look at the dust of the street." xɔkɪ kočara bibi.

"Look at the mud of the river." gɪlɪ daryɔra bibi.

"Look at the mountainous country." mulkɪ kosɔra bibi.

"He saw the stone fort." qalɔe sangira did.

"He saw the stone tower." burjɪ sangira did.

"He saw the stone monument." munɔrɪ sangira did.

"He saw the stone memorial." yɔdgɔrɪ sangira did.

"He saw the stone grave." qabrɪ sangira did.

"He saw the stone cemetery." qabrɪstɔnɪ sangira did.

"He saw the stone grave of a saint." zɪɔratɪ sangira did.

One thing that makes Pharsi verbs easier to leamn than those in other languages is that many verbs are made just by taking a noun or an adjective and then using the common verbs such as [kadan] ~~xx~~ meaning "to do" or [šudan] meaning "to become" with them. For example, [kɔr] means "work", but [kɔr kadan] means "to work". The following is a list of useful verbs made from nouns and adjectives:

1. ~~kɔr~~"work" kɔr
   "to ~~do~~ work" kɔr kadan
   "to have been used" kɔr šudan
   "to get work" kɔr gɪrɪftan
   "to look for work" kɔr pɔlidan
   "to find work" kɔr yɔftan
   "to have work" kɔr dɔštan

2. "end" or "finish" xalɔs
   "to finish" xalɔs kadan
   "to be finished" xalɔs šudan

3. "~~xx~~looking" sarl
   "to look at" sarl kadan
   "to see" sarl didan

(common compound verbs continued)

4. "before, in front" peš
   "to place before, close" peš kadan
   "to come (or go) forward" peš šudan
   "to come before" peš ɔmadan
   "to go ahead" peš raftan

5. "light" dar (not used alone)
   "to light" dar dɔdan
   "to catch fire" dar grrrftan

6. "talk" gap
   "to talk" gap zadan

7. "found" yɔft
   "to be found" yɔft šudan

8. "found" pardɔ
   "to find" parɔdɔ kadan
   "to be found" parɔdɔ šudan

9. "value" bar
   "to ask the value" bar kadan

10. "price" qimat
    "to ask the price" qimat kadan
    "to become expensive" qimat šudan

11. "cold" xunuk
    "to get cold" xunuk xordan
    "to frost bite" xunuk zadan

12. "tied up, closed" basta
    "to tie up, to close" basta kadan
    "to be tied up" basta šudan

13. "open" wɔz
    "to open" wɔz kadan
    "to becomenopen" wɔz šudan

14. "writing" nurišta
    "to write" nurišta kadan
    "to be written" nurišta šudan

15. "sent" rɔi
    "to send" rɔi kadan
    "to be sent" rɔi šudan

sent"
16. "~~xxxxx~~ rawɔn
    "to send" rawɔn kadan
    "to be sent" rawɔn šudan
    "to be going" rawɔn budan

17. "push" tela
    "to push" tela kadan
    "to be pushed" tela šudan
    "to give a push" tela dɔdan

18. "a pull" kaš
    "to pull" kaš kadan
    "to be pulled" kaš šudan

19. "news" xabar
    "to inform" xabar kadan
    "to be informed" xabar šudan
    "to care for" xabar grrrftan

20. "asking about" purson
    "to ask about" purson kadan
    "to be asked about" purson šudan

21. "answer" juɔb
    "to answer" juɔb dɔdan
    "to get an answer" juɔb grrrftan

22. "cooked, ripened" puxta
    "to cook, ripen" puxta kadan
    "to be cooked, ripened" puxta šudan

23. "warm" garm
    "to warm" garm kadan
    "to become warm" garm šudan

24. "boiling" još
    "to boil" još dɔdan
    "to become boiled" još šudan
    "to be boiled" još budan
    "to be boiling" još xordan

25. "sleep" xau
    "to sleep" xau kadan
    "to get sleepy" xau grrrftan
    "to dream" xau didan

(common compound verbs continued)

26. "awake" bedɔr
"to wake up" (transitive) bedɔr kadan
"to wake up" (intransitive) bedɔr šudan

27. "crying" girya (or) giryɔn
"to cry" girya (giryɔn) kadan

28. "play(or)dance" bɔzi
"to play, dance" bɔzi kadan
"to play a trick" bɔzi dɔdan
"to be tricked" bɔzi xordan

29. "forgetting" farɔmoš
"to forget" farɔmoš kadan
"to be forgotten" farɔmoš šudan

30. "bad, spoiled" xarɔb
"to spoil" xarɔb kadan
"to be spoiled" xarɔb šudan

31. "empty" xɔli
"to empty" xɔli kadan
"to be emptied" xɔli šudan

32. "full" pur
"to fill" pur kadan
"to be filled" pur šudan

33. "iron" utu
"to iron" utu kadan
"to be ironed" utu šudan

34. "lock" qulf
"to lock" qulf kadan
"to be locked" qulf šudan

35. "outside" biru(n)
"to put outside" biru(n) kadan
"to get out" biru(n) šudan
"to go out" biru(n) raftan
"to take out" biru(n) bordan

36. "inside" daru(n)
"to put inside" daru(n) kadan
(36. cont.) "to get inside" daru(n) šudan
"to go inside" daru(n) raftan
"to come inside" daru(n) omadan
"to take inside" daru(n) bordan

37. "taste" maza
"to have taste" maza dɔdan
"to have taste" maza dɔštan

38. "memory" yɔd
"to memorize, remember" yɔd kadan
"to teach" yɔd dɔdan
"to learn" yɔd giriftan
"to know" yɔd dɔštan

39. "fear" tars
"to be afraid" tars xordan

40. "embarrassed" wɔrxatɔ
"to embarrass" wɔrxatɔ kadan
"to be embarrassed" wɔrxatɔ šudan

41. "pump" bamba
"to pump" bamba kadan
"to be pumped" bamba šudan

42. "brush" burs
"to brush" burs kadan
"to be brushed" burs šudan

43. "care, keeping" nigɔ
"to take care of" nigɔ kadan

44. "watching" nigɔwɔni
"to watch" nigɔwɔni kadan

45. "thought" fikir
"to think" fikir kadan
"to forget" fikir raftan

46. "imagination" xiɔl
"to imagine" xiɔl kadan
"to have an idea" xiɔl dɔštan
"to come to mind" xiɔl omadan

(common compound verbs continued)

47. "down" pɔyɔn
"to lower, bring down" pɔyɔn kadan
"to have come down" pɔyɔn šudan
"to go down" pɔyɔn raftan
"to come down" pɔyɔn ɔmadan
"to take down" pɔyɔn bordan

48. "up" bɔlɔ
"to raise, lift up" bɔlɔ kadan
"to get on top" bɔlɔ šudan
"to go up" bɔlɔ raftan
"to come up" bɔlɔ ɔmadan
"to take up" bɔlɔ bordan
"to bring up" bɔlɔ ɔwurdan

49. "down" tɔ
"to lower, bring down" tɔ kadan
"to be lowered" tɔ šudan

50. "red" surx
"to brown" surx kadan
"to become brown" surx šudan
"to be brown" surx budan

51. "fried" bɪrɪɔn
"to fry" bɪrɪɔn kadan
"to be fried" bɪrɪɔn šudan

52. "sieve" galbel
"to sift" galbel kadan
"to be sifted" galbel šudan

53. "rinsing" aukaš
"to rinse" aukaš kadan
"to be rinsed" aukaš budan

The fame of Kashmir's beauty in this part of the world plus the love each one has for his own country go to make this proverb:

"Each ones country is Kashmir to him," barɪ arkas watanɪ xudɪš kašmir as.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER X.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER X.

The following are words which are useful in a city:

"street" sarak

"tar road" sarakı qir

"road, way" rɔ

"alley" koča

"boulevard" jɔda

"crossroads" čɔrɔi

"school" maktab

"High School" lesa

"college" fɔkulta

"university" poantun

"hospital" šafɔxɔna

"dispensary" mɔrnaxɔna

"drug store" dawɔxɔna

"women's welfare" mɔsɪsa

"poor house" masɔkinxɔna

"orphanage" yatimxɔna

"children's welfare" rɔzantun

"kindergarten" kodakɪstɔn

"prison" bandixɔna, mɔbas

"bank" bɔng

"monopoly" šɪrkat

"cooperative" koparɔtif

"depot" dipo

"business inn" saraı

"staples' market" mandai

"fresh foods' market" mɔrket

"customs house" gumruk

"office" daftar

"office section" šoba

"head office" mɔmurɪat

"principal's office" mudirɪat

"president's office" rɪɔsat

"general's office" qumandɔni

"municipality" wɪlɔɪat

"legation" numɔɪndagi

"embassy" sɪfɔrat

"ministry" wɪzɔrat

"prime ministry" sɪdɔrat

"post office" postaxɔna

"telegraph office" telɪgɪrɔfxɔna

"telephone office" telɪfunxɔna

"factory" fɔbrika

"slaughterhouse" maslax

"bath" amɔm

"apartment house" partmɔn

"garage" garɔž

(useful city words continued)

"large garage" motarxɔna

"filling station" tɔngɪtel

"carriage garage" gɔdixɔna

"bus station" ɪsteŠanɪsarwes

"electric substation" burjɪbarq

"mosque" mɔjɪt

"temple" daramsɔl

"church" kalisɔ

"movie" sinumɔ

"theater" sɔna

"museum" Muziam

"grassy field" čaman

"stadium" ɪstodium

"palace" qasɪr

"bridge" pul

"sidewalk" prɔdarau

"garden, park" bɔg

"pool" auz

"picnic" mela

"sports field" maɪdɔnɪsɪport

"airport" maɪdɔnɪtaɪɔra

a . con bbb

The Perfect Tense (or Summarizing Tense) of the verb.

"I have done" ma kadem

"You have done" tu kadi

"He, she, it has done" u kada

"We have done" mɔ kadem

"You have done" Šumɔ kadem

"They have done" wɔ kadan

Notice that certain forms of this tense are very similar to the simple past. The difference lies in the placing of the accent. For example, the second person singular simple past ~~xxxddbxa~~ "you did" is [tu kadi], but the second person singular perfect form for "you have done" is [tu kadi]. Notice also that the first person plural is the same except for the position of the accent. This tense like others in Kabul Persian may be used without the personal pronouns. Since in this tense the verb form [kadem] is the same for both the first person singular and the first person plural, if the personal pronoun is not used the fact of whether it is singular or plural is determined by the context in which it is used.

Practice this tense with the following sentences:

"I have seen the road" ma saraka didem.

Insert these words from the vocabulary into the above pattern: sarak, qir, rɔ, koča, joda, Šɔrɔi, maktab, lesa, fakulta, poantum, Šafɔxana.

(the perfect tense continued)

"You (singular) have seen the dispensary." tu mɔrnaxɔnara didi.

Insert these words into the above pattern: dawɔxɔna, mɔsɪsa, masɔkinxɔna, yatimxɔna, rozantun, kodakɪstɔn, bandɪxɔna, mɔbas, bɔng, šɪrkat, koparɔtɪf.

"He,she, it has seen the depot." u dipora dida.

Insert these words into the above pattern: sarɔɪ, mandai, mɔrket, gumruk, daftar, šoba, mɔmurɪat, mudirɪat, rɪɔsat, qumandɔni, wɪlɔɪat.

"We have seen the legation."/numɔɪndagira didem.

Insert these words into the above pattern: sɪfɔrat, wɪzɔrat, sɪdɔrat, postaxɔna, telɪgɪrɔfxɔna, telɪfunxɔna, fɔbrika, maslax, amɔm, partmɔn,

"You (plural) have seen the garage." šumɔ garɔča didan.

Insert these words into the above pattern: motarxɔna, tɔngɪtel, gɔdixɔna, ɪsteŠanɪsarwes, burjɪbarq, mɔjɪt, daramsɔl, kalisɔ, sinumɔ, sɔna.

"They have seen the museum." wɔ muziama didan.

Insert these words into the above pattern: čaman, ɪstodium, qasɪr, pul, pɪɔdarau, bɔg, auz, mela, maɪdɔnɪsɪport, maɪdɔnɪtaɪɔra.

The Infinitive.

The infinitive in Pharsi ends in [-an]. It is used as a verbal noun even as it is in English. The following sentences are examples of how the infinitive form is used in Kabul Persian:

"It is good to read." xɔndan xub as.

"It is good to wash." šuštan xub as.

"It is good to help." komak kadan xub as.

"It is not good to fight." jang kadan xub nes.

"Come before eating." peš az nɔn xordan bɪɔ.

"Go after sweeping." bɔd as jɔru kadan buro.

"It is good to learn Pharsi." fɔrsi yɔd gɪrɪftan xub as.

The following is a list of common verbs in Kabul Persian. Notice that three forms of each verb are given; the infinitive, the present and the imperative. From these, all the various tenses of the verb can be obtained. For example, the simple past and the perfect tenses are made from the infinitive by dropping off the [-an] ending and adding the various endings.

English	Infinitive	Present	Imperative
1."to do"	kadan	mekonum	ko (or) buko
2."to be"	budan	astum (or) mebɔšum	bɔš
3."to become"	šudan	mešum	šo
4."to give"	dɔdan	metum	bɪtɪ
5."to take"(or) "to get"	gɪrɪftan	migirum	bɪgi
6."to hit"	zadan	mezanum	bɪzan
7."to be able"	tɔnɪstan	metɔnum	bɪtɔn
8."to burn" (intransitive)	soxtan	mesozum	busoz
9."to burn" (transitive)	soxtɔndan	mesozɔnum	busozɔn
10."to have"	dɔštan	dɔrum	dɔštabɔš
11."to say, tell"	gʊftan	megum	bugo
12."to make"	sɔxtan	mesɔzum	bɪsɔz
13."to hear"	šunidan	mɪšnawum	bɪšnau
14."to see"	didan	mebinum	bibi
15."to ask for"	xɔstan	mexɔɪum	bɪxɔɪ
16."to look for"	pɔlidan	mepɔlum	bupɔl
17."to find"	yɔftan	mɪɔfum	bɪɔf
18."to eat"	xordan	mexorum	buxo
19."to buy"	xaridan	mexarum	bɪxar
20."to understand"	fɔmidan	mefɔmum	bufɔm

(Common Persian MSR verbs continued)

English	Infinitive	Present	Imperative
21."to go"	raftan	merum	burɔ
22."to come"	ɔmadan	mɪɔyum	bɪɔ
23."to understand"	dɔnɪstan	medɔnum	bɪdɔn
24."to read"	xɔndan	mexɔnum	bɪxɔn
25."to take away, carry"	bordan	mebarum	bubar
26."to take off, out"	kašidan	mekašum	bɪkaš
27."to bring"	ɔwurdan	mɪɔrum	bɪɔr
28."to put, let, leave"	mɔndan	memɔnum	bubɔn (or) bumɔn
29."to throw"	andɔxtan	mɪdɔzum (or) mepartum	bɪndɔz (or) parto
30."to fall"	aftɔdan	mɪftum	bɪft (or) bɪfte
31."to reach"	rasidan	merasum	bɪras
32."to know some one"	šɪnɔxtan	mɪšnɔsum	bɪšnɔs
33."to boil"(intransitive)	jošɔndan	Mejošum	[illegible](none)
34."to boil" (transitive)	jošɔnidan	mejošɔnum	bujošɔn
35."to rise"	xestan	mexezum	bɪxez
36."to scratch"	xɔridan	mexɔrum	bɪxɔr
37."to wash"	šuštan	mešoyum	bušoɪ
38."to sit"	šištan	mišinum	bɪši
39."to break"(intransitive)	šɪkɪstan	mɪškɪna(3rd per. sing.)	(none)
40."to break" (transitive)	šɪkɪstɔndan	mɪškɪnɔnum	bɪškɪnɔn
41."to rain"	bɔridan	mebɔra (3rd per. sing.)	bubɔr
42."to cut"	buridan	meburum	bubur
43."to sell"	furuxtan	mɪfrošum	bufroš
44."to come out"	bɑrɔmadan	mebrɔɪyum	bɑrɔɪ
45."to enter"	darɔmadan	mɪdrɔɪyum	darɔɪ

(Common Persian verbs continued)

English	Infinitive	Present	Imperative
46."to run"	dawidan	medawum	bɪdau
47."to make run"	dawɔndan	medawɔnum	bɪdawɔn
48."to taste"	čašidan	mečašum	bɪčaš
49."to fear"	tarsidan	metarsum	bɪtars
50."to make afraid"	tarsɔndan	metarsɔnum	bɪtarsɔn

The snows on the mountains around Kabul mean so much for its water supply and agriculture that the following proverb has become well-known:

"May Kabul be without wealth rather than without snow."

kɔbul be žar bɔša o be barf ne.